few relatives it would be very much less. The murderer had to provide as many of the murdered spear as he could, either from his own herd if he had one, or by getting them from the Nandi in exchange for furs, which meant, of course, that the cattle would be either cows or worn-out old ones, and that he would not be able to provide many himself. It therefore fell to his relatives and clansmen to make up the number, which needed a clan council to apportion the balance among them, and also resulted in a good deal of feeling against the murderer for a time. Until the amount had been agreed upon by both clan and local councils, the murderer was liable (in theory at least) to be killed by his victim's relatives, so he had to lie low till the negotiations were completed, though again it is doubtful if they would actually have gone so far as killing him, for then they themselves would surely have had to return the cattle as compensation for their own act. In dividing cattle between the murdered man's relatives, the order of priority was brother, wife, father, mother, father's brother, father's brother's son, father's sister's son.

Killing a witch. Though in 1939 I could hear of no Dorobo who were reputed to be witches (*kweik*), such people certainly existed in the past. Apart from killing people by spells, their principal activities were to have been centred on hunting — putting spells on game traps and on men who were going to hunt. If a witch was shown by a diviner to be guilty of a person's death, he or she might be killed, and no compensation was payable (*sepkwet*).

Killing an enemy. This means killing any person who is not a Dorobo and is believed or known to have performed any ordinarily act against the Dorobo. The Dorobo have no sort of war organization, and their enemies were generally shot at from the cover of undergrowth. Though not a crime, killing an enemy does the law makes the killer ritually unclean and therefore dangerous to others because he has shed human blood. This action is thus brought into the same category as homicide of a Dorobo, and though there is naturally no compensation, purification is required. The face of a man who has killed an enemy is painted (*kemase inke*) with stripes of white earth (*mororet*) on the forehead, down each cheek, and down both sides of the nose. The paint is allowed to remain till it flakes off, and the man does not have to stay in his hut, but goes about as usual; though if he had killed a Nandi he would take care to go to some other part of the forest till he thought it safe to return. In actual fact, Nandi were seldom killed, but one who strayed into the forest might get shot by accident: the body would be taken to a lonely place for the kinsmen to eat, and at any sign of Nandi activity the Dorobo would vanish into the depth of the forest where the Nandi would have little chance of finding them even if they had the inclination to search.

Theft. Stealing honey is the most kind of theft, and is almost compatible with terra-tribal cattle-theft among the Nandi. A man who steals honey from someone else's hornets is considered very low indeed, and if found

The age-grades, through which a person passes in turn are:

♂	♀
gutik: uncircumcised boys.	*Tipik*: girls.
Murunik: circumcised men.	*Tumtik*: married women.
Apatainik: elders.	*Ekgikgainik*: old women.

Boys are *gutik* till circumcised, when they become *murunik* for the 15-year period of their age-set and then *apatainik* when the change over occurs.[1] The sub-divisions, *muninuk*, of the Dorobo age-sets—each set has the same three sub-divisions—are called:

Senior: *Chepsinik*.
Middle: *Tigarik* or *Ekgelegak*.
Junior: *Ramchenik* or *Ekgesinik*.

A man belongs normally to the age-set but one below that of his father, i.e.:

Age-set:	Elders are usually belongs to:	Women are usually belong to:
Ekgelainet	*Kimojin*	*Nyongi*
Kaplelach	*Nyongi*	*Maina*
Kimojin	*Maina*	*Jama*
Nyongi	*Jama*	*Sama*
Maina	*Sama*	*Ekgelainet*
Jama	*Ekgelainet*	*Kaplelach*
Sama	*Kaplelach*	*Kimojin*

It may happen, as in Tumtik, that a man will be classed with an age-set but two below that of his father (as in the last column above), because he was born so long after his father's marriage that he would be too young to be circumcised with the age he would normally belong to. [191]

With these terminological features, the constitution of the Dorobo age-sets is the Tumtik ends. They have no military functions at all, and their sole significance is behavioristic. As an element in social structure the age-sets cut across the formal kinship patterns, and behaviour is not wholly reflected in the kinship system; when the two elements clash, the age-set pattern prevails. In a short summary it is not possible to go into details, but the following genealogy will illustrate it sufficiently: [191] [182] [192]

[1] See J.R.A.I. loc. cit., for further details of the Tumtik age-set.